FALSE PROPHETS Discovered.

Being a true story of the Lives and Deaths of two Weavers (late of Colchester) *viz. Richard Farnham* and *John Bull*; who affirmed themselves the two great Prophets which should come in the end of the world, Mentioned Revel. 11. Also that the Plague should not come nigh their dwelling. Nevertheless being Prisoners, the one in Old-Bridewell, the other in New-Bridewell, by a strange Providence of Almighty God, both the one and the other dyed of the Plague in a House where they usually met, in Rosemary-Lane, in *January* last, 1641.

Here also is laid down their strange Prophecies, and the Scriptures which they most blasphemously wrested, to the seducing of divers Proselytes, who yet remaine obstinate, and confidently affirme that they are risen from the dead, and gone in vessels of Bullrushes to convert the tenne Tribes; the which they will also seeme to prove, as may be seene by this ensuing discourse.

Wherefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10. 12.

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False Prophets Discovered.

RIchard Farneham and John Bull late of Colchester weavers, do hold themselves to be Prophets not ordinary, but the two great Prophets that should come in the end of the world which were spoke of in Zach. 4. 4. Which saith, these are the two anointed ones that stand before the Lord of the whole earth: they were also spoke of said they in Revel. 11. 3. where they be called the two witnesses, Verse 4. 2. Olive trees & two Candlesticks, Verse 5. Out of their mouthes proceeds fire, Verse 6. They have power to shut Heaven that it raine not in the dayes of their prophesies: and power over waters to turn them to blood, and to smite the earth with all plagues as oft as they will, and they shall prophesie 1260 dayes, Verse 3. And having finished their testimony the beast that ascended out of the bottomelesse pit should kill them in Hierusalem where Christ was slaine, and the Nations should not suffer the dead bodies to be buried for three dayes and a halfe, because they were the men that tormented them that dwell on the earth, Verse 9. 10. But after three dayes and a halfe the Spirit of life should enter into them and to the amazement of all their enemies they should stand upon their feet, and Richard Farnham should be King upon Davids throne, and Iohn Bull should be Priest in Aarons seat, and they should raigne for ever. They instructed such as came to them in divers points, but because those things that God hath revealed to them are of a high nature, therefore they question men and women in the first place of certaine points, that if they cannot answer to them, then they concluded that they were not capable of the high mysteries that God hath shewed them, and therefore they questioned,

1 Whether they were actually justified before they did repent, or repent before they were actually justified.

2 If actually justified, then they asked how long since (for they supposed every one knew the direct time of their assurance.)

3 They aske some other questions touching the manner of that worke of their assurance of salvation, election, &c. which if the Catechumists can answer then would they declare other doctrines of higher matters touching the new Ierusalem and resurrection of the dead a 1000 yeares before the end of the world, and in this they agreed not with the ancient Chileasts or Millinaries but with the Cerinthians that held marrying and getting of Children in that thousand yeares, they hold that Christs death is not for mankind, but

for ſome certaine perſons and that his death only purgeth away ſin before juſtification, but not after, ſaying that ſuch ſins as are committed after juſtification are not expiated by the ſacrifice of Chriſt, but by his alone interceſſion; they alſo hold that all ſuch as commit the ſinne againſt the Holy Ghoſt ſhall certainly be ſaved: becauſe ſay they, none can commit that but only ſuch as have repented and received the Holy Ghoſt, Heb. 6. and been ſanctified by the blood of the Covenant, Heb. 10. They are certaine ſuch cannot be damned, howſoever ſuch ſhall loſe their aſſurance, their joy, and comfort in God, and in conſcience be as Spira was even in Hell here, ſuch they ſay are delivered up unto Satan, and are not to be prayed for. Moreover that Chriſts prayer, Iohn 17. when he prayed not for the world, but for ſuch as were already converted or ſhould be converted. Out of the world, they ſaid that prayer was not for any, before juſtification, nor after apoſtacy, and yet thoſe that once have faith, cannot for all the apoſtacies in the world be damned; therefore they held that Hemeneus and Philetus, & Simon Magus, were all certainly ſaved: they alſo hold, God Almighty is the author of ſinne, and that all the miſchiefs that are done in the world were by God decreed: they alſo held that no manner of death could ceaze of themſelves till they came to be ſlaine in Jeruſalem, they ſaid this Kingdome of England is full of abomination, idolatries, and whoredomes, in token of which God hath moved Richard Farneham the Weaver as he did Hoſea the Prophet, to take to himſelfe another mans wife, viz. a wife of whoredomes, Hoſ. 3. Which Richard Farneham accordingly did, a Seafaring mans wife, a woman of fine parts for knowledge in the Scripture, which he deluded, and perſwading her that he was a Prophet, ſhe in obedience to him as a Prophet, (ſo ſhe ſaid) was married to him notwithſtanding her husband alive at ſea, who ſhortly after comming home, laid his wife in Newgate, where ſhe was arraigned and condemned for having two husbands, but Farneham and ſhe both were confident that ſhe ſhould not dye for that; as the Harlot did abide for Hoſea many dayes, ſo they were confident this Seafaring mans wife ſhould for Farneham, which accordingly came to paſſe, for ſhe being a deluded woman, through mercy, did obtaine a reprieve, and it was ordered that the Seafaring man ſhould have his wife againe, who accordingly tooke her, and lay with her in the priſon; which as they ſaid did occaſion the fulfilling of the third Chapter, which ſaith, Love a woman beloved of her friend, yet an adultreſſe, which this woman was now to her husband Farnham, becauſe ſhe had played the whore with the Seafaring man to whom ſhe was given by the Iuſtices; yet not married to him as they ſaid, which by law ſhe ought to have beene, ſo that now they ſaid this is by them made a nationall ſinne, Ier. 3. 1. And as they were confident ſhe ſhould not die, but abide for Farneham,

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ſo in this they be true Prophets, for the Seafaring man is gone to the Eaſt Indies, and ſhe returned to Farneham in Newbridewell, where he was a priſoner till he ſickned, and Iohn Bull in Oldbridewell, Only through favour had liberty to go abroad, and often met at one Curtains houſe in Roſemary lane, where they both dyed, but Farneham dyed the firſt, and there was betweene Farnhams death and Bulls tenne dayes; that is, thoſe tenne dayes in which they ſuffered great tribulation, which they ſay were foretold, Rev. 2.10. Where it is written, the Devill ſhall caſt ſome of you into priſon, and ye ſhall ſuffer tribulation ten dayes. Be thou faithfull unto the death, and I will give thee a crowne of life: in which time they did daily exhort one another to conſtancy, and not to be ſtagger'd by the things that then hapned. One of the women ſeeming to utter but ſome doubtfull words, Iohn Bull ſaid away devill, and both Iohn and the women ſaid that Farnham overcoming that great temptation, and holding faſt his confidence to the end, meaning his opinion, he then ſhould receeave a Crowne, only he ſhould lye three dayes and three nights in the heart of the earth, as Ionah was in the whales belly; but then he ſhould riſe, which accordingly he did, viz. upon Ianuary the eighth, 1641. And that then that Scripture was fulfilled, and not before: moſt impudently affirming, that only in Farnham that Scripture is fulfilled. Alſo moſt blaſphemouſly they affirme, that Farnham is that Prophet which Moſes ſpake of, Deut. 18 18. which was there promiſed to be raiſed up like to Moſes. This ſaid they was not Chriſt, for which they alledge Iohn 1.21 where ſay they, that Prophet, Chriſt, and Elias, are eſteemed three diſtinct perſons. In like manner moſt blaſphemouſly they applyed many Scriptures proper to our Lord, to Richard Farnham, as Pſal 21. The King ſhall rejoyce in thy ſtrength, thou haſt given him his hearts deſire, and haſt ſet a crowne of pure gold upon his head. Alſo Daniel 9.26. Where it is written that Meſſia ſhall be cut off, but not for himſelfe, this they ſay was Farnham Gods anointed. Alſo Iſay 53.8. He was taken from priſon and from judgement, namely Farnham, and who ſhall declare his generation, the heavens muſt containe Chriſts body till the reſtitution, ſay they, Acts 3.21. And therefore all theſe Scriptures and many more are to be fulfilled in Farnham, ſay their deluded proſelites; and that Chriſt doth make him his ſubſtitute to do his work on earth, Pſal. 89.19. I have laid help upon him that is mighty, I have exalted one choſen out of the people, that (ſay they) is Farnham, ſo that he is termed Gods battle-axe, Ier. 20.21. Thou art my battle-axe and weapon of warre, for with thee will I break in pieces the nations, and with thee will I deſtroy kingdomes.

It would be too tedious to cite the multitude of Scriptures peculiar to the Meſſia that Farnham & his Proſelites moſt blaſphemouſ-

ly appl ed to that ſeducer: for John Bull that he is to be a Prieſt in the new Jeruſalem, and after his death to be raiſed againe. For that purpoſe they bring, 1 Sam. 2. & 2 laſt verſ. I will raiſe me up a faithfull High Prieſt, ſaith God, that ſhall do according to that which is in my heart, and he ſhall walk before mine anoinied for ever. That King Farnham that is there ſtiled Gods anointed, before whom John Bull muſt be a Prieſt for ever. But if any move a queſtion where theſe two Prophets ſpend their time now, ſeeing they did with ſuch confidence (before they died) affirme, that within three dayes they ſhould riſe againe, and alſo that divers women which were of their company affirme, that they be for certain riſen from the dead.

The women anſwer, viz. Farnhams wife, which was the Seafaring mans wife, and one Cortius wife, in whoſe houſe they dyed, Cortin himſelfe had beene of their opinion, who alſo died of the plague. Alſo one Ticknals wife a Carpenter at Wapping, theſe three ſeduced women, ſay that Farnham and Bull are gone to convert the ten Tribes, which ſaid they had travelled a long journey of a yeare and a halfes voyage to finde a countrey to ſerve their God in a countrey in which no man had ever dwelt, 2 Eſdras 13.41. To that place they women are moſt confident they be gone, and that as Moſes was hid in an Ark of Bullruſhes ſo Farneham and Bull are gone in veſſels of Bullruſhes, Iſay 18.1 2. Woe be to that land which they ſay is England, that ſendeth Embaſſadours by the ſea, even in veſſels of bulruſhes upon the waters, ſaying, go ye ſwift meſſengers to a nation ſcattered and rooted, but terrible from the beginning, theſe be the ten Tribes ſay they to whom theſe ſwift meſſengers be now ſent; that this is truth, they alledge another place, Iſay 41.25. where they ſay that Farnhams reſurrection and journey is recited in that he was then raiſed from the North, and he ſhall come from the riſing of the Sunne, and ſhall come upon Princes as upon Morter, and as the Potter treadeth the clay. This is that ſay they the Apoſtle ſpeaks of, Acts 13.40,41. Beware therefore leſt that come upon you which is ſpoken of in the Prophets, which, ſay they, is that Farnham the Lords anointed ſhall come upon the Princes as upon morter; and as the Potter treadeth the Clay: yea, they are ſo confident of this that they boldly ſay, if the Scriptures be the Word of God, then are theſe things certainly true: and ſo bold and confident that they will in drinking one to another drink to theſe dead friends, Farnham and Bull, ſaying that they be certaine they are alive, and ſhall returne to rule this kingdome with a rod of Iron. Thus we ſee how fearfully theſe poore ſoules are deluded; but more eſpecially may the fruits of their deluſion be diſcerned, for that we may perceave by diſcourſing with them how they rejoyce in it; ye it is even meat and drink to them; and moreover they rejoyce to be evill ſpoke of, and to ſuffer ſhame and reproach, which doubtleſſe they do very much: yea

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and ſay, that theſe Prophets left them in charge to ſuffer as much ſhame as was laid upon them, either by following their corps to the grave, or otherwiſe, for the more their ſhame was, the greater ſhould their glory be. Ye Farnhams wife, whoſe husband comming home from ſea, and finding his wife deluded, and ſo married to Farnham, to fulfill (as they did conceave) that in Hoſea, where the Prophet was commanded to take unto himſelfe a wife of whoredomes Mrs Haddinton (for ſo I take it her name was) ſhe was content to loſe the glory of being eſteemed an honeſt woman, and to be accounted a wife of whoredomes that ſhe might occaſion as ſhe did conceave the fulfilling of that propheſie. But O the Devill that ſubtill Serpent, who hath intangled the minds of theſe poor women, for that there was one that would have beene at coſt of opening the graves, though ſix or ſeven weeks after they were dead, that ſo the ſight of the dead corps in graves might have convinced their follies. But O the deepneſſe of Satan, he had perſwaded them how this was the very time that Scripture was fulfilled, Mat. 22. 39, 40. An adulterous generation ſeekes a ſigne, but no ſigne ſhall be given but that of the prophet Ionah where as they ſaid, our Lord ſhewed many miracles, but ſaid they the men of this generation, have oft times ſought a ſign from Farnham, but no ſigne muſt be given & therefore if their graves be opened and the ſimilitts of their bodies ſhould appeare, to our ſences, it is but what they doe expect, for that to this generation no ſigne ſhall be given, notwithſtanding they are certaine as they ſay, that their true bodies are not there; the conſideration of which deluſion may make any honeſt Chriſtian even with a ſad heart to poure out prayers for them, and to move thoſe that be able with patience and meekneſſe to prove, if by any meanes they can recover them out of the ſnare of the devill, for that theſe three with ſome others ſetting their deluſion aſide, are eſteemed by underſtanding men, to be women of good parts, honeſt of converſations, and very ready in Scriptures, and therefore it is hoped that it would not be labour loſt, for ſome able divines to labour their reduſing: let him know that he that converteth a ſinner from the errour of his way, ſhall ſave a ſoule from death, and ſhall hide a multitude of ſinnes, Iames 5. 20.

The wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe as the ſtarres for ever and ever.

FINIS.